THE

Western Conference News Letter

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The purpose and standing of this paper is frequently misunderstood. There are some who suppose it to be the personal organ of the secretary. Nothing could be further from the fact. It is the organ of THE WESTERN CONFERENCE, and the coming and going of secretaries does not affect its standing as such. It was established for the purpose of having a messenger between our churches. It is edited by the secretary, but most imperfectly, because his travels compel him to write and edit as he journeys. The resignation of the present secretary should not deter churches and individuals from renewing their subscriptions, for it will be published by the Conference under his successor. Imperfect as this little paper is, it fills, at least partly, a long-felt want for a medium of contact between our churches. It has justified the Conference in establishing it, and to give up its publication would be a distinct loss to our work.

Our treasurer, Mr. Herbert W. Brough, is one of the most devoted Unitarians in the West. He serves the Conference without stint and for love of the cause. A very busy man, one upon whom large interests rest, he gives of his time to care for our affairs. Because of his official position, and his own generous contributions to our work, he feels that Unitarians do not prize their faith as they ought, else they would do more for it. Recently he used this illustration in speaking on this subject to the writer. He said, "Unitarians are so provincial that they do not know the value of their freedom. They are like Americans who never travel. When once an American has visited, and clearly seen the conditions of life, abroad he at once begins to appreciate as never before his own country. Unitarians seldom visit other churches and from this reason they do not appreciate the liberty and gospel that are theirs." Those of us who frequently visit other churches know how true this is to reality. Even in those that have the reputation of being liberal the jarring note of inconsistency is constantly experienced. The minister may be liberal, but it is in spots. He goes from the smoothness of a liberal spot in his mind suddenly into one of the harsh, orthodox ones and for us the sweet bells are out of tune. It is not so much the harsh note to which we object as it is the inconsistency of the attitude taken. Our reputation as a denomination is high upon the side of consistent thinking, a progressive attitude and noble living. To surrender any of this because of indifference is to make poorer the world of which we are a part. Because our people have attained this height is a poor reason for neglecting the institution that helped to make it possible for them. Our humanity is one and rises or falls together. It is to our self-interest to encourage a work of religious emancipation and progress such as helps to make our larger self, humanity, sane and true.

THE CALL OF A DIVINE UNIVERSE.

Man is the child of the universe, and Mother Nature has taken the pains to make it impossible for her child to forget her. Implanted in his nature and part of the universal experience of man is the sense, the feeling of relationship, which makes him a religious being. Man is more or less conscious of the all-embracing Infinite which acts upon him, upon which he reacts; that beckons and invites him; to which he responds more or less completely. Conscious of identity of some kind, the soul of man seeks, craves for, unity, harmony, sympathy, communion. This consciousness, which we call the consciousness of God, passes through all the well known stages of evolution from the reaction of fear up *through* the thought of God apart from the world up *to* the thought of God as immanent, all-embracing Spirit, within the universe; from Nature religion, to ethical religion, and still upward to a spiritual religion in which God is conceived and loved as the working spirit within the human soul, embracing man as an atmosphere.

The universe forever calls to her child, and the child forever responds. The character of the response has been determined by the thought, and the degree of comprehension at which the world-child has arrived.

We have passed through the thought of the universe as a battleground of dual forces, each omnipotent save that it lacked the power to overcome and destroy its antagonist. We have left behind the theology based upon a curse; gone from our thought are all devil machinations encompassing Divine plans; gone is

the threat of hell and the bribe of heaven; gone is the threat of damnation and torment; gone is the thought of the wrath of God; the hope of escape by miracle through the acceptance of a technical and arbitrary condition; gone is the thought of untold millions languishing in eternal torment; no more are we tormented by the terror of existence; no longer do we ask:

"Is the great flock
For the good Balder, or the evil Lok."

Revelations have come to us through growing thought, purer life; aided by the scientific, the historical, the critical spirit of these new times we have learned to contemplate a divine universe in which

"All are but parts of one stupendous whole,
Whose body Nature is, and God the Soul."

In man the universe has arrived at an individualization of the infinite Spirit within the universe; it now approaches its highest manifestation, yet ever proceeds to the approximate perfection of the man-soul. At first conscious, then self-conscious, Nature's child now thinks, hopes, loves, trusts, aspires, craves truth and self-realization, and longs for the perfection of all human souls.

First.—The call of the divine universe, then, is a call to responsiveness. If we have ever known a loving parent's pain because of an irresponsive child we have some conception of what a lack of responsiveness means. God, who dwells within the universe, and through the universe, has brought human souls to birth, loves his offspring and is ever endeavoring to reveal Himself; the degree and completeness of the revelation depends upon the responsiveness with which we face the universe, the facts of existence, the realities of life. The universe awaits the appreciative responsiveness of man for her progressive revelation. The universe offers her child all that she ever revealed to the human souls of the past, all that was revealed to Jesus twenty centuries ago, all that the Buddha saw, all that any saint or seer experienced, all the illimitable love, beauty and truth that shall be revealed to us in the eternity that embraces us as we emerge.

Second.—The universe calls us to inquiry. We may "search every scripture inspired of God for reproof, correction and instruction." We may study Nature and all phenomena, as the manifestation of the methods, purposes and the Will of God, of whose thought and activity the universe is the expression. The call is for the open mind, the receptive spirit, the truth-loving initiative. Truth ever exists, and it is infinite, but it awaits painstaking search and discovery. The universe is an embodiment of the living God. His revelations are involved in the processes of the universe, and they are evolved in the development of the soul and faculties of man. The universe, including man, reveals the thought, the methods, the purpose, the power, the good will of God; it reveals God. The scientific spirit is the spirit God prompts in inquiring souls, enabling us to see God "In the star, in the stone, in the flesh, in the soul and in the clod." It enables us to "Think God's thoughts after Him."

Third.—The divine universe calls us to veracity. The loose thinking, the careless speech, the errant action of men are related. Veracity is the glory of the scientific spirit, and the scientific spirit is the imperative need, of religion. Religious terminology is too often vague and equivocal, but the call of the universe is nowhere more sternly exacting than in the use of language. It forbids the thoughtless recitations of a *Credo* that has not grown out of one's experience, that is not the response of personal experience. The love of reality grows with the growth of the soul. The churches of today especially need to heed the call of the universe to be direct, unequivocating, scrupulously, exactingly loyal to truth in language. It must obey this call or it will be repudiated by all lovers of truth.

Fourth.—The divine universe calls us to co-operation. If God could not make a Stradivarius violin without Antonio, much less can he make man without man's co-operation. We are workers together with God, and He has need of us. The consenting will and the co-operating spirit are essential to our own development. We must acquire goodness by moral choice and by effort; we must cultivate our faculties, our appreciations, our ideals, and use them reverentially, constructively, in the conduct of life, aiming, ever, to do the will of God.

Fifth.—We are called to worship, to "contemplate the facts of life from the highest point of view." Our impelling sense of the heart, the soul, the Spirit within the universe, our craving for moral coalescence and spiritual unity, compels a longing for communion and an aspiration which is the soul of worship, while we hold aloft the living ideal to inspire us as we climb.

Sixth.—The divine universe calls us to brotherhood. We are all the children of the same mother. We have kindred interests, mutual dependence, common needs. We are related each to all and all to each. The basis of ethics, like the basis of religion, is in the soul of the universe. A harmonious, vital relationship with God involves helpful relations with our fellow men.

If our souls lie open on every side, as they may, to the wonderland of the divine universe; if we are responsive to the goodness and the glory of God it reveals; if we behold in all visible things the "garment of God"; if we see in the companionly sky that reaches down to embrace us, the hills, the valleys, the rootlets of grass and violet, the symbol of the all-embracing love and goodness of God; if we see in the dear and

tender mystery of the immensity of time and space the presence of the *spirit* of God, and in the hearts of aspiring men, women and children, the dear *home* of God, we shall "expand, dilate and grow more vast," growing into the divine proportions of soul God had in mind when he first gave us life.

Youngstown. W. L. Beers.

THE NORMAL LIFE.

The normal life is the life which obeys the laws of its own being. A machine is useful and effective so long as it does, in accordance with the laws of its own mechanism, what it was made to do. A watch is a very delicate machine. So long as its keeps its balance and receives the attention it needs in the way of winding and oil it performs its function with marvelous exactness. But a human personality is much more delicate than a watch. The laws of a watch's being is determined for it by its maker. Its maker must see that that law is fulfilled. But a human personality, a life, must discover for itself the law of its own being. It must keep itself in order. If it fails to do this then because of its ignorance of the law of its own being it is very liable to lose its balance and cease to be effective.

The effective life is that which contributes to the sum of human progress. No one liveth to himself. We are bound together by innumerable ties. It is the business of man not only to find out what makes for his highest life, his best life, which is his normal life, for his own sake, but also for the sake of others. Long experience has revealed the fact that the law of normal life is found in forgetfulness of self. We have found out that we do not obey the law of our being, that is, we lose our balance, when we think primarily of our own selves, our own interests, our own welfare. Man is so constituted that for the most part he must live the co-operative life. Man can not exist in a hermit state very long. The race for its existence demands that men shall live together. But human personality is so delicate a thing that if this law is violated even in slight particular there follows not only a falling away from the normal life by the individual, but also he becomes a disturbing factor in the society. He causes disease in the body politic. It is the business of the individual to maintain the normal life because not only of the value of his personality, but also because of the value of other personalities. Jesus' statement of this law was, "He that seeketh to save his life shall lose it."

The normal man has health, enthusiasm, courage, faith and reverence. We may all fail to come up to the full stature of this ideal man, but in so far as we strive to realize it we fulfill our ideal. Now in these latter days people are overlooking the great facts of life, the teachings of wise men and prophets in all ages and are proclaiming another law of the normal life. These say, "Seek to save your own life and you will do it." These affirm that a man is great not by virtue of what he would do, but by virtue of the force of his personality. In short, it is the doctrine of egoism. Personal achievement, personal power, personal aggrandizement is placed as the summum bonum of existence. If Jesus and other great prophets and teachers are right, then these teachers are wrong.

A prominent and widely known physician said to me the other day, "A man can not sit down and think of himself very long without being in great danger of going wrong some way." A world of people concerned primarily with a desire for their own salvation, either in health or in soul is an impossible world. It means in the end the development of selfishness to its highest power. It means the neglect of the poor, the weak and the unfortunate. It means that men will say that as it is the business of every one to develop a strong and vigorous personality; that the weak need only to look within themselves for a remedy for their own condition. We do not deny the importance of self help and self direction when we affirm that the chief business in life is to serve others.

Life to have great meaning must be interpreted as a mission. A man concerned only with his own welfare is an insignificant animal. But a man devoted to the interests of others, absorbed in a high ideal, seeking to place men where they can live their own lives and more easily obey the law of their own beings, is a divine being having power to stir the hearts of men and reveal to them the presence of God.

Now is the time for Unitarians to proclaim with power and enthusiasm the new faith (which is the old faith), the faith of great and noble souls, the faith of Jesus; that a man realizes himself as he forgets himself. The way of all other faiths is darkness, despair and finally chaos. Obedience to the law of the normal life means in the end health, enthusiasm, courage, faith and reverence. Forgetting one's body enables one's body to do its own work. We can best forget it by absorption in some great purpose or ideal that is enough greater than ourselves to fill us with these qualities which enoble the soul, dignify the body and give divine meaning to the whole of life.

Lincoln. Arthur L. Weatherly.

THE PEOPLE'S RIGHTS IN THE CHURCHES.

The people of New York are within their rights in professing an interest in the disposition of an old church building. For a century New York has taxed itself to maintain St. John's Chapel. It is a principle plain as day, though little recognized, that the exemption of church property from taxation logically vests in the people at large an equitable interest in ecclesiastical estates.

A just recognition of that interest would seem to lay upon the vestry of Trinity Church an obligation to take the people a little way into their councils. Let them say plainly whether or not they intend to demolish the venerable landmark.

There is an unbecoming note of superciliousness in the attitude of these gentlemen. It is not enough for them to say that, in their judgment, the special denominational work that they are interested in can best be furthered by the closing of St. John's.

The great church corporations are forever insisting that they are not sectarian in spirit, that they have a mission to all men. This is a golden moment for the Trinity Corporation to vindicate that claim.

Our common law, in its genius and tradition, is exceedingly jealous of ecclesiastical privileges. It hates the dead hand. From the thirteenth century to the American Revolution the English Parliament again and again launched its statutes of mortmain against the creeping aggressions of ecclesiastics.

America is the hospitable friend of all the churches and the sustainer of their spiritual mission. But in the United States, as in the Old World, people of our blood and speech may be depended upon to have a watchful eye upon a parish corporation that capitalizes at sixty-five millions and draws princely revenues from the wretched homes of poverty.

New York is tolerant, but not to infinity. In many of the states of the Union the Trinity Company would long since have run against the limitations fixed by law in restriction of the property holdings of church corporations. The statutes of the United States have set bounds to such holdings in the territories. Thus the swollen fortune of Trinity is laid under legal suspicion and exists by sufferance.

The public has rights that the privileged corporation is bound to respect. After sentiment has had its say the law-making power of the people remains.

Pampered corporations are the proteges of the public. It is they and not the public that should come, hat in hand, to crave indulgences.

Kansas City. CHARLES FERGUSON.

TRUE CHRISTIANITY.

Two spirits contend for mastery in this world. They have always existed and they exist today. One is the democratic, the other the aristocratic spirit. Among artists, poets, musicians, ministers and statesmen, we shall find them. We might draw a line of cleavage between those who have been inspired by the first, and those who have shown the second of these attitudes. It is fundamentally a difference of attitude toward life. "The democratic attitude, or democratic mind, recognizes the value of man as man. It emphasizes humanity. The aristocratic mind emphasizes the distinctions in humanity. The democratic mind believes in liberty, equality and fraternity. Equality, that is in the common conditions of humanity; equal consideration before man and man's law, and before God and His law." Fraternity, brotherhood, this is what I mean by the democratic theology. God is no respecter of persons. The aristocratic mind loves the chief seats in the synagogue, loves to be called "rabbi," loves all those dear distinctions which so displeased Jesus. The aristocrat in theology may work for human betterment, but he does it as a superior for an inferior.

The essence of the democratic spirit is in that word of the New Testament, charity or love. "It is the spirit of good will. It means that we shall have no desire to take advantage of our fellow men. It means that we shall wish for nothing for ourselves, or for our families, that we do not wish for all others and all other families. That we wish no special privileges for ourselves. It means that we do not want to be cultured or happy above our brothers, but With them; that what we have for ourselves, we wish for all. Without this spirit one may be learned, or famous, or honored, he is not a true democrat. Without it he may call himself Methodist, Episcopalian, Unitarian; he is not a true Christian."

Madison. F. A. GILMORE.

SOME RULES FOR LIVING.

The common wooden rule is used by those who do not have activity enough in themselves to make an impression on the world about them. They are those who live passive lives. They sometimes pretend to govern themselves and others, but in reality they are the governed. They are of those who simply follow where others lead. They are content always to be disciples rather than apostles who bear to others light and life. They are often adept at following the conventions, but the power of ethical initiative they have not acquired. There are many who live in this world according to the wooden rule.

There is the iron rule of life, the rule of those who seek by fair means or by foul to gain advantage over their fellows. These are souls whose idea of humanity and justice has not grown so that they can see that the theory of living by use of nail and tooth and claw is not a rational theory to apply to developed and civilized human life. It may do for the jungle, but civilization should mean something more than a jungle. The assumption that the whole of human life is rationally to be conducted in competition on the theory of the survival of the fittest is not human or civilized. When one rises to that realm of enlightenment which rightly may be called civil-

ized, this iron rule largely must give way to something higher. An enlighteed humanity will refuse to be governed wholly by the iron rule of life.

The brazen rule is the rule of seeming gold by which some seek to deceive themselves and others with their brilliancy, but who after all are but common brass. This is the rule of those who do not have virtue in themselves but who nevertheless put on a bold front, and, in their living, seem to be that which they are not. It is the rule of those who assert the aristocracy of mere wealth when there is not real worth in life to back it up; the rule of gay deceivers who by the flutter of their butterfly wings seek to mislead the judgment of others concerning the reality of their lives. It is fortunate that the forward person who seeks to seem rather than be, is soon estimated by the world at his true worth, by the value of brass rather than of gold.

The golden rule is well known exactly for what it is. It means co-operation, reciprocity, service, self-sacrifice in the interest of a higher living. It is the rule of being rather than of seeming, of service rather than of selfishness, of action rather than of inaction. We should remember, however, that the golden rule, to do unto others as you would have them do unto you, is not absolute and in practice never has been. Its worth depends entirely on the standards of action and of life which we hold and by which we would have others live and act toward us. If those standards are high and worthy the rule is effective and beneficent. Otherwise it may not be. We feel that it is the rule that must prevail in the ideal society, in that order in which the true brotherhood of man under the divine Fatherhood shall be realized. It is the rule for the real Kingdom of God. In this world of incomplete human lives it is the part of simple wisdom to try always to apply the golden rule to our practices and to our ideas. If we keep our ideal at the highest, the golden rule will prove to be efficient and beneficent.

F. M. Bennett.

AMONG THE CHURCHES.

Kansas City, Mo.—Rev. Charles Ferguson has been asked by Mr. Hearst to become for a year an editorial writer for the Hearst papers. All Souls' Church has granted him a year's leave of absence for this purpose. Mr. Ferguson has been in Kansas City for six years. During this time he has wonderfully developed our church in this city. When he went there he found a disorganized society without a place of worship. Now a strong congregation gathers every Sunday in a beautiful new church edifice. We congratulate All Souls' upon the prospect of having Mr. Ferguson back at the end of his year of editorial work.

Colorado Springs, Colo.—On Wednesday evening, December 30th, Recognition Services were held at All Souls' Unitarian Church. These services were occasioned by the assumption of the duties of pastor of this church by Rev. J. Lewis Marsh, formerly of Lincoln, Neb. Addresses were made by Rev. S. A. Eliot, D. D., president of the A. U. A.; Rev. David Utter, D. D., of Denver, and Rev. W. T. Brown, of Salt Lake City, field secretary of the Rocky Mountain Region. The subject of these addresses was, "The Work and Worth of the Unitarian Religion." After the services an informal reception was held for the speakers.

Ft. Collins, Colo.—Two months ago we stated that Dr. Ward had given up the ministry to become a teacher. He writes that this was a mistake. He has located at 2016 Ogden street, Denver, and is ready to give lectures and sermon upon engagement. Those who know Dr. Ward's great ability will no doubt desire to engage his services.

Des Moines, Iowa.—Rev. Gertrude von Petzold, of England, has taken charge for six months of the work in this city. Rev. Mary A. Safford goes abroad to be gone during this period. Miss von Petzold is very well known to the Unitarians of this country through her fame abroad. We are glad that our people of the Western States are to have a chance to meet and hear her. Miss Safford goes abroad for needed rest. She has done a most notable work in Des Moines at large cost to her energies. She has well earned a period of recuperation.

Chicago, Ill.—The Conference directors met at 2 p. m. Monday, January 4th. Present—Messrs. Hawley, Pulsford, Temple, Backus, Mrs. Delano and Mrs. Lynn. In the absence of the president, Mr. Hawley was elected to the chair. A communication was read from Chairman St. John of the Middle States Committee on Local Autonomy, in which co-operation with the W. C. committee was promised. The committee on secretary was unable to report and was continued. On motion of Mrs. Delano, seconded by Mrs. Lynn, the date of the meeting of the Conference in St. Paul was made May 17 to 20. On motion of Mr. Pulsford, seconded by Mrs. Lynn, the following program committee was named: Messrs. Backus, Reid and Mrs. Delano. The meeting then adjourned. W. M. Backus, secretary.

Chicago, Ill.—The Chicago Associate Alliance will hold its next regular meeting in the First Unitarian Church, Michigan avenue and Twenty-third street, on February 4th at 11 a. m. There will be reports of the Cheerful Letter Exchange and the Postoffice Mission Committees and an address by Miss Jane Addams. Luncheon at 1 o'clock.

DIRECTORY

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers.

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 11 A. M. Rev. Henry W. Foote.

Bloomington, Ill.—Unitarian Church, East and Jefferson Sts Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 East Chestnut St.

Brooklyn, Mich.—People's Church. Hour of service, 7:30 P. M.

Buda, Ill.—Union Christian Society, Hour of service, 10:45 A. M.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St. near Kedzie Ave. Hour of service, 10:45 A. M. Prof. George B. Foster.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 767 Sheffield Ave.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati. Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 1916 East Eighty-second St.

Colorado Springs, Colo.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4:15 P. M.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Robert E. Ramsay.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford.

Detroit, Mich.—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Reed Stuart, 76 Stimson Place.

Duluth, Minn.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebaner.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 11 A. M. Prof. Geo. Foster.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service, 7 P. M.

Grand Rapids, Mich.—All Souls Liberal Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard.

Grand Rapids, Mich.—Holland Unitarian Church. Hour of service, 10 A. M. Rev. B. A. Van Sluyters, R. F. D. 9.

Greeley, Colo.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Harrietta, Mich.—People's Church. Hour of service, 10 A. M. Rev. B. A. Hills.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

Hobart, Ind.—First Unitarian Church. Hour of service, 7:30 P. M. Alternate Sundays.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. C. P. Wellman.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev Frank C. S. Wicks, 17 Michigan St.

Iowa City, Iowa.—First Unitarian Society. Hours of service, 10 A. M. and 7 P. M. Rev. Robert S. Loring.

Jackson, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. R. Shaw Barrow, 508 Fourth St.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. McCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave. and Armour Boul. Hour of service, 11 A. M. Rev. Charles Ferguson, 218 East 31st St.

Kenosha, Wis.—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph. D., 704 Grand Ave.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1201 Vermont St.

Lincoln, Neb.—All Souls Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Manistee, Mich.—First Unitarian Church. Hour of service, 10:30 A. M

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

Minneapolis, Minn.—First Unitarian Society, Eighth St, and Mary Place. Hour of service, 10:30 A. M.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass streets. Hour of service, 10:45 A. M. Rev. Newton Mann, 421 N. Seventeenth St.

Onsted, Mich.—People's Church. Hour of service, 11 A. M.

Ord, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 11 A. M.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott.

Salem, Ohio.—Unity Church, Pioneer Building, Garfield Ave. and East Main St. Hour of service, 11 A. M. Rev. A. Irvine Innes, 181 Garfield Ave.

St. Louis, Mo.—Church of the Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 North Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hours of service, 11 A. M. and 8 P. M. Rev. John D. Reid.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service, 7:30 P. M., alternate Sundays.

Sioux City, Iowa—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Urbana-Champaign, Ill.—Unitarian Church. Hour of service, 11 A. M. Rev. Albert R. Vail, 1109 West California Ave., Urbana.

Washta, Iowa.—Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman, Secretary.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. Rev. Edward Day.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg. Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 582 Sargent Ave.

Youngstown, Ohio.—First Unitarian Church, Bushnell Hall, 125 West Federal St. Hour of service, 10:30 A. M. Rev. W. L. Beers, 1218 Wick Ave.

"Let us all join hands and help for today we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Lucia C. Noyes, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty fourth St., New York.

Vice-Presidents—Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill. Mrs. John Boyd Davis, 530 Majestic Building, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, cooperation and fellowship.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women

Mrs. Grant Beebe, President, Perry Ave., near Pratt Ave.

Miss Ethel Mason, Secretary, 1477 Washington Blvd., Chicago.

Miss Marian Lewis, Chairman of Post Office Mission, 37 Ashland Blvd., Chicago.

Composed of the branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati—Cincinnati Branch First Congregational Church. President, Mrs. John V. Lewis, 302 Oak St., Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month, at 2 P. M.

Cincinnati—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. C. E. Kennedy, 1886 E. 87th St., Secretary; Mrs. H. B. Herrick, 10510 Euclid Ave. Meetings three last Fridays in month at 10 A. M.

Marietta.—Marietta Branch, First Uniarian Church. President, Mrs. Lucetta A. Palmer; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings, first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Edna Richards, 283 Goshen Avenue. Meeting alternate Saturdays at 2 P. M.

Toledo—Toledo Branch Woman's Alliance. President, Mrs. E. D. Sheble, 2206 Madison Ave. Secretary, Mrs. Charles E. Chittenden, 2452 Glenwood Ave. Meetings Tuesday and Friday at 2 P. M.

Youngstown.—Woman's Alliance, First Unitarian Church. President, Mrs. W. P. Prindle, 375 Grace St.; Secretary, Miss Rosana Jackson, 376 Grace St. Meetings on second and fourth Thursdays at 2 o'clock.

MICHIGAN.

Director, Mrs. Hiram Marks, 415 Woodward Ave., Detroit.

Ann Arbor.—Ladies Union, First Unitarian Church. President, Mrs. W. H. Pettee; Secretary, Mrs. H. A. Hodge, 510 Catherine St. Meetings every Wednesday at 2:30 P. M.

Ann Arbor.—Fortnightly Club. President, Mrs. Laura Thomas, 411 S. Ashley St.; Secretary, Mrs. H. A. Jewell, 525 Elm St. Meetings alternate Fridays, 2 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.—The Women's Alliance. President, Mrs. Hiram Marks, 415 Woodward Ave.; Secretary, Mrs. F. B. Potter, 129 Field Ave. Meetings, third Friday of every month at 3 P. M.

Jackson.—The Women's Alliance. President, Mrs. O. G. Coleman; Secretary, Mrs. E. L. Fuller. Meetings alternate Wednesday afternoons.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs. A. Borden; Secretary, Mrs. Dr. Getchell. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance, People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P. M.

Sherwood—Women's Alliance, Unitarian Church. President, Mrs. H. Runyon. Secretary, Mrs. F. M. Daniels. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. H. B. Heywood, 1506 North New Jersey St.; Secretary, Mrs. Frank S. C. Wicks, 17 East Michigan St. Meetings first Monday of each month at 10:30 A. M.; second Mondays at 2 P. M.

ILLINOIS.

Director, Mrs. W. J. Jarvis, Hinsdale.

Alton.—Ladies' Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts.; Secretary, Mrs. George R. Gebauer, 3102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. E. G. Merriwether, 1820 Maple St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Mrs. H. L. Clapp, 5418 Lexington Ave.; Secretary, Mrs. A. N. Vallins, 3135 Groveland Ave. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmer Place. Secretary, Mrs. W. G. Cook, 27 Roslyn Place. Meetings every Tuesday at 11 A. M.

Chicago—Branch of Third Unitarian Church. President, Mrs. Chas. Hayward, 99 Park Ave. Secretary, Miss Emma Finch, 99 Park Ave. Meetings every Tuesday at 10 A. M.

Chicago.—Women's Alliance, First Swedish Unitarian Society. President, Mrs. E. Tideman, 1577 North Lincoln St.; Secretary, Mrs. August Dellgren, 767 Sheffield Ave. Meetings alternate Wednesdays at 2 P. M.

Evanston—Branch Alliance of the Church of All Souls. President Mrs. John McCarthy, 1625 Asbury Ave. Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meet twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. J. Niles Wheeler; Secretary, Mrs. Emma A. Beebe. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. Mary S. Beebe; Secretary, Mrs. George E. Smith. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. S. W. Eldred, 1454 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. S. R. Child, 914 Kenwood Parkway, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. J. D. Warren, 2 Munger Terrace; Secretary, Mrs. Alfred Jacques, 1205 East Third St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 914 Kenwood Parkway; Secretary, Mrs. A. D. Dollenmayer, 724 E. 25th Street. Meetings first and third Wednesday of each month at 10:30 A. M.

St. Paul—Unity Church Branch. President, Mrs. Henry E. Randall, 945 Ashland Ave.; Secretary, Mrs. Walter L. Chapin, 526 Laurel Ave. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Laura N. Doolittle, 651 Marshall St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. C. E. Sanborn, 622 Market St.; Secretary, Mrs. Cora S. Skinkle, 221 Ashland Ave. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Miss Laura Fairchild. Meetings twice a month on Wednesday at 3 P. M.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. Proctor Smith, 400 Keene St.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Place. Meetings second Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. F. A. Crouch, Walsh Flats; Secretary, Miss Ellen M. Gould, 316 East Tenth St. Meetings every Wednesday at 2 P. M., from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Sara A. Bickwell. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. J. C. Bickett, 12 East Burlington St. Secretary, Mrs. Sarah P. Hoffman, 50 South Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. A. J. Dimond, 718 High St. Secretary, Miss Merta Mitchell, Pleasant Ave. Meetings Monday afternoons at 3:30 o'clock.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. W. C. Root, 500 E. 44th St.; Secretary, Miss Marie L. Goodman, 4000 Warwick Blvd. Meeting first and third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. Edith Patterson, 1002 North Ninth St.; Secretary, Miss Ella Dyer. Meetings every Wednesday, 2:30 P. M.

St. Louis—Eliot Society. President Mrs. J. W. Day, 320 N. Newstead Ave.; Secretary, Mrs. A. E. Mooney, 11 Parkland Place. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Ave.; Secretary, Mrs. U. N. Fisher, 3518 Shenandoah Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Belle K. Lindley, 1313 Louisiana St. Meetings every Friday at 3 P. M.

Topeka—Woman's Branch Alliance of Unity Church. President, Mrs. Anna C. Neilson, 633 Tyler St.; Secretary, Mrs. Thomas F. Doran, 121 Western Ave. Meetings every Thursday at 2:30 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B. Harris, 1938 F St.; Secretary, Mrs. F. W. Hellwig, 1316 L St. Meetings first and third Wednesdays of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. E. B. Whitney, 4354 Charles St. Secretary, Mrs. H. D. Reed, Dundee. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle. People's Unitarian Church. President Mrs. Geo. A. Parkins; Secretary, Mrs. E. P. Clements. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine St. Denver.

Colorado Springs—Woman's Alliance, All Souls Church. President, Mrs. Lulu Bell Linton, 1220 N. Tejon St.; Secretary, Miss Sarah J. Warren, 20 W. Caramillo St. Meetings second and fourth Tuesday of each month at 3 P. M.

Denver—Unity Church Alliance. President, Mrs. A. M. Hinsdale, 2655 W. 39th St.; Secretary, Mrs. L. C. Edwards, 1607 East Seventeenth Place. Meetings first, third and fifth Thursday.

Fort Collins—Unity Circle, Unity Church. President, Mrs. T. A. Gage, Secretary; Mrs. Ida M. Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Walter E. Scott, 511 West Eleventh St.; Secretary, Mrs. B. H. Osborn, 6 Block Q. Meetings second Wednesday of each month at 2:30 P. M.